

# BOSTON RECORDER.

NATHANIEL WILLIS PROPRIETOR AND PUBLISHER, CONGRESS STREET, BOSTON, MASS.

No. 8.—VOL. VI.

SATURDAY, FEBRUARY 17, 1821.

Terms, \$3.00 a year, payable in 6 months. To Agents, every 11th copy gratis. For \$2.50 a year, if paid in advance.

## EDUCATION

### THE YOUNG MEN FOR THE MINISTRY.

Extract from Rev. Professor Porter's Sermon; continued from page 28.

The practicability of this [i. e. raising funds to educate the number of young men wanted by the church] may be demonstrated from the tax we pay to a similitude; though we do not expect from the treasury. No sober man probably doubts that nine tenths of the expense for ardent spirits, in this country is more than wasted. But give us only one cent of this expense for two years, and we have a permanent fund forever, with an income of two millions of dollars! We are as this small proportion of what we need to fill our streets with drones and our prisons with culprits, our hospitals with lunatics and beggars, and we are four times more than we need. Let conscience enrol the Christian families on the land; and lay its assessment on the luxuries of the table, of dress, furniture and equipage, the retrenchment of which would be cheerfully made for any temporal object, and the sum is raised in another way. One tenth part of the sacrifices to which the fathers of this country, and of other towns, to a great extent submitted with prompt alacrity, in when the stamp tax, and the tea tax, and the Boston Port Bill called for the strenuous resistance of freemen; would the treasury of Christ be overflowing. Brethren, Christian benevolence ought to be as operative a principle as patriotism. And yet I fear that very few, among those who bear the Saviour's name, have denied themselves, or have regarded it as a serious duty to deny themselves a single personal comfort, for the promotion of a cause, to which their unbounded affections, and energies, and resources ought to be supremely devoted. In some instances, mechanics have each impart the avails of a half-day's labour to one person, in every month, as an offering to Christ. But let all this highly important class of our citizens devote one month to the same purpose, and the sum alone would be an ample provision for the object before us.

Among Christian farmers the practice is recently begun of consecrating some portion of a field, to be cultivated for the purpose of religious charity. Others have a similar consecration from their land. Now if all the farmers of the State would annually dedicate a lamb, or a product derived from one quarter of an acre of his ground, to him who blesses or labors of men; and who could carry away the hopes of a year by one storm or inundation; it would furnish aid from any other source, an income double in amount to the sum contemplated.

Two hundred thousand persons per annum in this country, may be supposed to pray for Zion's prosperity, on the Monday of each month. What can be a reasonable tax that every one should carry to this hallowed season of prayer, something for the treasury of the church? Let it be an offering, which, on a death bed, conscience will certainly not be excessive. Let it be one dollar, or one cent, as "the Lord hath prospered him;" and the revenue would, undoubtedly, surpass that which all our charitable societies have hitherto raised. This is a fifth way, in which we might see that we advance this evening the answer, without the least imbecility or inconvenience to any one.

Many towns, young men, have associated with an honorable zeal to promote education. In the United States, others, of the same thing. But let only these young men come forward, and give, I do not say the amount that they are accustomed to spend every year, on objects of no value; but what they are accustomed to spend on their amusement, and we need no other way; the thing is accomplished in a moment.

Among the four and a half millions of people, of different ages, which our population may be supposed to contain, two millions might aid this object, to a small extent. Let each of these, by a little sacrifice of economy or industry, or by reserving some trivial article of food or clothing, give twenty five cents, annually, and the thing is done in a seventh way.

The eighth resource is large benefactions from the wealthy. Fifty individuals doubtless might be found, who could, with permission, establish thirty scholar-ships each. One hundred others, probably might, with equal ease, establish ten each: two hundred others, two each; and one thousand others, one each.

Two thousand scholarships more might be established by associations of different towns. These scholarships would furnish for 10,000 preachers, in the twenty years; the residue might be readily furnished by minor collections.

The millennium approaches, other resources will arise, and secure an immortal name to two worlds, when they are dead, and shining from obscurity other Buchanan will shine in the holy ministry.

A ninth resource is one that cannot fail. We have about four thousand Christian churches, which on an average, might carry forward each, one student. This would go far towards furnishing the proposed supply, estimating each church to consist of one hundred members, paying one dollar each. But how many Christians are there, who could give, without the smallest inconvenience, fifty, or one hundred, or five hundred dollars, annually, to excuse the aged and sick, and to cover the remaining exigency.

Here, we must be allowed to hope is a permanent, unfailing ground of reliance. Many others may refuse, but they who are united in the sacred bonds of the church, cannot, must not stand back, in this cause. May, when they understand the subject, they will not. I know one church, which I am informed, supported the last year, six charity students, while its pastor supported a seventh. I know other churches following hard after this noble example. [To be concluded in our next.]

### American Mission at Ceylon.

From the Missionary Herald for February. EXTRACT FROM MR. POOR'S JOURNAL AT TILLIPALLY.

#### A Female Inquirer.

Oct. 2, 1819.—This day the eldest sister of Nicholas, my interpreter, visited us for the purpose of conversing on the concerns of her soul. It appears, that her attention was awakened to these subjects some months ago, by the earnest warnings and intreaties of her brother. She is a married woman; and lives in the parish of Panditerip, about four miles from this place. She, like all other persons in that neighborhood, was strongly attached to idolatry. When her brother conversed with her, in a faithful and solemn manner, she was not pleased, and supposed that he did this, merely because he had turned to this religion. His conversation, however, drew her attention to the abominable characters of the heathen gods, and to the folly and sin of idolatry. She was, for a length of time, under a conviction, that she was a sinner, and in great danger. At this time, she had little or no opportunity of obtaining a knowledge of the Christian religion. She was surrounded by gross idolaters; no one in the village knew, or professed, any other than the heathen religion. She saw Nicholas but seldom; and then did not very freely communicate her sentiments. When Nicholas last visited her, she very freely expressed her feelings, and made inquiries respecting the Christian religion. She expressed much surprise, that this religion was not made known to their forefathers, and that the people still continue in idolatry. It was easy for Nicholas to give her a short history of God's dealings with men, and of the rise of idolatry. It does not appear that she pressed him with the difficulty of reconciling the requisitions of the Gospel with the conduct of Christians, on the subject of their publishing the Gospel to every creature. Does it not, however, become the American churches most earnestly to inquire, whether the minds of future generations of idolaters can be satisfied on this subject, without a free and just confession on the part of missionaries, that the present generation of Christians have deeply involved themselves in guilt,—have even stained their garments with the blood of souls, in having withheld from the perishing heathen the means for their obtaining the blessings of the "great salvation." The apologies that may be formed for the remissness of our pious forefathers, cannot exculpate those, whose lot is cast in the era of missions.

Being informed by Nicholas, that his sister was desirous of conversing with us, we immediately sent for her. She came here this morning; and we have been gratified with her visit. She is the first female we have seen among the heathen, who has manifested any real concern for salvation. She has experienced considerable opposition from her husband, and from other heathens, in consequence of her attending to this religion. Her knowledge of Christianity is, of course, very limited. She says, it is her practice to pray daily; but that, when she prays, her heart is in a very different state from what she thinks it ought to be. She appeared to hear our instructions attentively, and expressed a wish frequently to hear of this religion. We asked her why she had not been here before? She replied, that she did not know what kind of people we were; but that in future she would come as often as she could leave her husband & children. Should it hereafter appear, that her impressions are like the morning cloud, and the early dew, I shall not regret that I related her case, as I wish our friends to share with us in those trials, which we consider most severe.

#### Applications for new Schools.

18. Some pressing applications have been made to me of late, to establish schools in several villages. But the nine schools, which I have already established are quite as many as I can superintend to advantage. Many boys, also, have of late applied for admission into our boarding schools. But, as our funds are at present in a low state; and as we have no im-

mediate prospect of assistance in the mission, I have felt myself obliged to reject most of those, who have applied. This has been extremely trying to my feelings, as they have appeared to be fit objects of charity. Several of the last children, whom I admitted to the school, were received on the strength of my convictions, that money has already been appropriated for the support of children here, and that it will arrive, before I shall be obliged to dismiss any from my school, for want of means to support them. I hope it will not appear that I am presumptuous in my expectations.

#### Mr. Poor recommends Preaching.

Nov. 1. Yesterday the communion service was attended at Tillipally. I preached in Tamul, for the first time since my illness. My interpreter, Nicholas Permander, was received, in a public manner, as a member of our church. This day the monthly prayer meeting has been held at Tillipally.

19. This is the rainy season. Many of the natives are at this time, in a suffering state, on account of their poverty. Yesterday a little boy, about six years old, was brought to our doors by a distant relation, who intreated us to receive the child into our school. As I had concluded, that I could not increase my number of boys, and had rejected many applicants, I felt obliged to reject him also. To-day, the boy came alone to our doors; so distressing was his condition, he being naked, hungry, and exposed to the rains, that I could not reject him again.

30. My health has been better of late. I have been able to preach regularly on the Sabbath, during the month. This has been to me a source of pleasure, and a cause of thankfulness.

Dec. 6. Went to Nellore, to unite with our missionary brethren in the monthly prayer meeting. On our arrival at that place, we found a letter, containing the highly gratifying intelligence, that four American missionaries, destined for Ceylon, had arrived at Calcutta. So long had our minds been exercised on this subject, and our expectations disappointed, that, on this information, we were like them that dream. May our brethren be brought to us safely and speedily, and become faithful and successful laborers, in this part of the Lord's vineyard. While engaged in the interesting duties of the prayer-meeting, we received a letter from Trincomalee, informing us that three of our brethren had arrived at that place.

#### Death of a little Boy.

15. About a fortnight ago, a boy, 7 years, old was brought to us by his uncle, who requested us to receive him into our boarding school. The peculiar circumstances induced us, contrary to our previous intentions, to receive him. He was instructed, for a time, in a school belonging to our Wesleyan brethren. After the death of his parents, he was brought to his uncle's house in Oodoville, where he became sick with the dropsy. His uncle, that he might be relieved from the trouble of taking care of him, as we have reason to believe, brought him to us. The boy seemed to be unusually intelligent, and was very pleasing in his appearance. He very readily recited a catechism, both questions and answers, and some other things, which he had learned at school, and was desirous of learning more. Soon after he came here, he grew more unwell, and died this morning. We have had much pleasure in attending to him, during his sickness. Though he was afflicted with severe pain, he was remarkably patient, and very much pleased to have our boys converse with him about the Christian religion. The night before his death, his distress was great. Being alone, in the morning, he was overheard to begin to repeat, with considerable animation, "Te Deum," which he had learned at school. He died about 9 o'clock, A. M. In the afternoon, his corpse was carried to the church, where we had an occasional sermon, previous to the interment. Though I have occasionally prayed at funerals in this place, this is the first time; that we have conducted one according to the usages of our country. But few or none attended, excepting our own household. Some looked on at a distance, when we walked in procession to the grave.

#### Arrival of Dr. and Mrs. Scudder.

17. Went to Jaffa this morning to accompany brother and sister Scudder to Tillipally. This is a most joyful event, in the history of the mission, and demands from us a tribute of thanksgiving & praise. It gives a new aspect to the affairs of the station. It not only relieves me from my unpleasant apprehensions, that the station will suffer essential injury from the want of timely assistance; but it greatly increases my hopes and expectations, that God has designs of mercy towards this people, and will gather a church from among them, to the praise of the glory of his grace. Dr. Scudder and his wife have been called to drink deep of the cup of affliction, by the death of their beloved child at Calcutta. As they came from Trincomalee to Jaffa by land, in the midst of the rainy season, they suffered considerable inconvenience, but sustained no essential injury. In all their trials they have been enabled to add their testimony to the

truth of the promise, "As thy day is, so shall thy strength be." It is to me a pleasing subject of reflection, that, for many months past, while constantly visited with ill health, I have been enabled so to superintend the concerns of the mission, that there has been no material failure in any branch of it.

#### Case of Suppen.

18. Suppen, hearing that a new missionary had arrived, came from Jaffa to see us this morning. He says, he still believes in the Christian religion; but, on account of the restrictions laid upon him by his parents, he cannot openly conduct himself according to the commands of Christ, while he is under age, and under the immediate influence of his parents. We have too much reason to believe, that he has cast off his first love, and is destitute of that faith, which alone can enable him to endure the persecutions, which those, who in his circumstances, will live godly in Christ Jesus, are taught to expect.

20. My cough has been rather worse of late. Dr. Scudder advises that I suspend preaching for the present, and my studies also.

#### Public Meeting of the Schools.

Dec. 25. Christmas day. Held a public service in the church. More than 300 boys from the schools connected with the station were present; and between 100 and 200 other persons. Food was provided for those children who were disposed to eat on the premises. One hundred and five boys and 24 girls gladly partook of what was provided for them. The number of people present, and the feeling manifested on the occasion, gladdened our hearts, and reminded us of the salutary influence, which our instructions have had on those around us.

Jan. 17, 1820. My health is so far improved, that I have recommenced preaching in Tamul.

#### LETTER FROM MRS. POOR.

The following paragraphs are extracted from an excellent letter, written by Mrs. Poor to a lady in Boston. The other parts of the letter relate to subjects of a private nature:

"PREVIOUSLY to the receipt of letters by the hands of Messrs. Winslow and Spaulding, we had received names for 3 children only. These letters furnished us with several names more, which we gladly gave to our boys, and rejoiced that we could tell them of this minister, after whom they were named, and of that Christian father or mother by whom they were supported; but as we have more than 40 children in our family, not one third of these could receive, what all were eager to obtain, an English name. From the Panoplist of the two past years we just now learn, that names have been given, and money appropriated for many more.—Our want of information on this subject must be attributed to the failure of letters.

"It will not be expected, we presume, that we can give a particular account of every child supported here; much less that we should write to every individual, who thus strengthens our hands, and encourages our hearts; but we hope, from time to time, to say what will be sufficient to convince all, that children are supported, instructed, and taught the way of life and salvation, within our gates. We now have 35 boys and 8 girls entirely under our care; and most of these are very young. Those who cast bread to them, will, we trust, have faith to wait many days ere they find it. Yet we, who are able to compare our children with those wretched objects around us, see enough to encourage us to persevere in preparing a people for the Lord. Though our hands are often weary and our faith weak, we do believe, that among this people "a seed will serve them, which shall be accounted to the Lord for a generation."

About a year ago, there seemed to be some special seriousness among our boys—morning, noon, and evening the voice of prayer and supplication was heard among them. We venture to hope, that the Lord was then found of some of them, and that a spirit of grace and supplication was given. Porter, our oldest scholar, Jordan Lodge, Niles, and one whom Dr. Scudder has named Whelpley, all of whom have been with us almost from the commencement of our school, give some evidence of believing from the heart, that Christ is the only Savior. As we have had melancholy and trying proof, in the case of Suppen, and others, that some who seem to be the disciples of Jesus, will go back, we desire to speak very cautiously on this subject; but, as our newly arrived brethren inform us, that friends in America greatly desire information from us, and these brethren think we have not spoken so favorably as we might of our schools, we are induced to speak more fully than we have before ventured to do. While it is a duty to make grateful mention of what the Lord does, not by might, or power, but by his own spirit; we are still aware, that very serious evils have arisen from missionaries having made too favorable representations of the state of things around them. We dwell in a dry and thirsty land, not yet made glad by the river of God; and though light is, we trust, springing up among the people: it is still the region and shadow of spiritual death."

### Mission among the Choctaws.

From the Missionary Herald for Feb.

Extracts from the Journal kept at Elliot.

Sabbath, April 9, 1820. An unusually large number of people attended meeting. Mr. Washburn preached from Mat. xvi. 26.

13. Were much gratified in receiving a large packet of letters from the Chickasaw post-office. They contained much to cheer our hearts.

A girl, who does not speak English, was brought and admitted to the school. This makes the number of scholars 63, including the little daughter of brother Williams. The health of the scholars is very good, as is also that of the family generally, except two or three of the sisters, who are feeble.

Sab. 16. The number of those, who attended public worship, was quite respectable. Held a second meeting about three miles distant.

30. The parents of five of our scholars arrived here to-day on a visit. They reside nearly 200 miles from Elliot. An Indian youth, about 15 years old, son of Pushmatahaw, a chief of that part of the nation commonly called the Six Towns, a southeast district,—came with them to join the school. The lad speaks English fluently, reads and writes well, has a good knowledge of English grammar, and some acquaintance with geography. His education was received at St. Stephens, through the benevolence of several gentlemen in that place.

May 7. The father of two of our scholars arrived, bringing with him two more active lads, who were admitted into the school. He also brought some letters from the Choctaw agency.

9. Have in general much satisfaction, with respect to the conduct of our children. Although there is a considerable number of large scholars, yet they have generally conducted with propriety. To-day were under the painful necessity of publicly and severely reprimanding one of them, in the presence of the whole family, when assembled for evening devotion.

9. Meeting for business. Resolved, that we admit into the school an applicant from the Chickasaw nation, provided her parents pay for her board; as we have been informed, that, on such condition, there will be no objection on the part of the Choctaws.

#### Bout from Ohio.

10. About noon the mission boat, which we have long expected, arrived, to our great joy. It is called the "Choctaw Packet," and left Marietta the 10 of March. Our friends can hardly conceive the effect which this event was fitted to produce on our minds. Besides the articles purchased for the mission, we have also received from different parts of the United States, by this arrival, the charities of a thousand hands, accompanied by the prayers of a thousand hearts. While we desire to be deeply affected by these expressions of Christian benevolence, we would not be unmindful of the Great Source from whence they flow.

Departure of Messrs. Finney and Washburn. 16. Our dear brethren Finney and Washburn left us to prosecute their journey to the Arkansas country. We regard it as a favorable Providence, that they have been detained so long at Elliot. We have greatly needed their labors of love in the Gospel, and hope their tarrying here will not be to the prejudice of their great object. They are endeared to us by many tender ties. Brother Fisk goes with them, as far as the Walnut Hills, to bring back their horses. They intend going from thence to the Arkansas Post by water.

#### Visit of the Indian Chiefs.

June 2. Puk-sha-nub-bee, and Mush-oo-la-tub-bee, two head chiefs, with seven or eight of their principal warriors, or captains, arrived this evening. They came at our request more than 100 miles to visit the school. The head chiefs are styled kings, in the language of their country.

3. The chiefs and warriors were shown our buildings, cellar, stores of provisions, blacksmith's shop, mill, wheelwright's and carpenter's shop, brickyard, &c. &c. They were highly gratified with all; but with nothing were they more interested than with our big clay oven, which was filling, at the time, for the dinner of our numerous family. At ten o'clock they went into the school, and continued till two in the afternoon,—observing, with the greatest pleasure and attention, all the exercises of the scholars, particularly their spelling, exercises in speaking English and singing.

It would have been worth a journey from New-England to have witnessed the animation visible in the countenances of these war worn chiefs, at seeing the first drawings of science upon the rising generation of their country. After the exercises were closed, the chiefs made a short address to the scholars, in which they expressed the high satisfaction they enjoyed on the occasion, and their thankfulness to brother Williams and the missionaries, for all the care and labor, which they had bestowed on the children.

#### Liberal Grant of the Choctaws.

After dinner the Chiefs assembled under a pleasant shade, near the school



house, to hold a council on business, relative to the school. Mr. Kingsbury addressed them at some length; and dwelt upon the advantages of education, the expenses attending the school, the liberality of their father the President, and of their white brethren, toward them. This address was closed by a request to King Pak-sha-nub-see, that he would appropriate part of the annuity, due his district, to the benefit of this school. They thanked us, and wished a little time to deliberate. It was not long, however, before we were called. Pak-sha-nub-see said, when he considered what had been done by his white brethren for the school, and what the other chiefs had done for schools in their districts, he could not hesitate a moment. He would give the balance of the annuity due for the last purchase of land, which was \$2,000 a year, for 16 years, to the school at Elliot. An instrument was drawn, and signed by the king and all his captains, who were present. The king observed, that he was an old man, but he was glad to have an opportunity of doing some good before he died. They were told, that we wished to have a talk with them on the morrow about the Good Book.

4. Sabbath. A more than usual number attended public worship. We considered that it was a precious season, and that it ought to be used for the benefit of the chiefs and warriors, whom we never before had the opportunity of addressing on the subject of religion. Capt. Folsom interpreted. The morning was spent in narrating some of the most striking events of the Old Testament history; the evening, in giving some account of Jesus Christ and the way of salvation through him. They were particularly reminded, that this school had been established through the influence of the Gospel;—that the good people who had given money to it, and were praying for it, wished for nothing so much as to see the Choctaws become the followers of Jesus Christ.

#### Exhortation of the Chiefs.

After supper the scholars were again assembled at the request of the chiefs, who addressed them for an hour, in a highly animated manner. When they had concluded, Capt. F. gave us, in few words, the substance of what they had said. They expressed their thankfulness at seeing their children in a place, where they would learn so many good things. They exhorted them to listen to all that was said, and be obedient; but the subject on which they dwelt more than any other, was that of "the good book," which they said they had been hearing to-day. They exhorted the children to attend to all that it said, and repeatedly observed, that they should be very thankful if any of the children would be followers of "the good book." It was truly animating to hear them express themselves in this manner. They were ignorant of the things about which they spoke; but we hoped the Lord had prepared their hearts to give the Gospel a candid hearing, whenever they should have an opportunity. How much we desire, that there may soon be one or two faithful missionaries to travel through the nation and proclaim the glad tidings of the Gospel.

5. Last night the chiefs procured a letter to be written in their name to the secretary of the Board. This morning they had another written to their father the President, expressing their thankfulness for the school, and earnest desires that more schools may be established.

The time of separation now arrived. The chiefs took an affectionate leave of all the mission family, with many expressions of gratitude. When introduced to the sisters who were going to the red people on the Arkansas they affectionately expressed their good wishes. We see much occasion for devout gratitude on account of this visit.

#### LETTER FROM PALESTINE.

Communicated for the Recorder.

Copy of a letter from the Rev. PLINY FISK, dated Smyrna, Oct. 28, 1820, to his correspondent in Sturbridge, Mass.

DEAR BROTHER,—Yours of June 1, reached me four days ago, and served to recall many pleasant scenes, and to awaken many agreeable emotions. It comforts me to know, that I am so kindly, and so profitably remembered by my classmates, and especially by my room-mate.

Last February, I sent a letter from this place for you, which, I hope, you received soon after writing yours. But I fear, that you will not find much either in that or this to increase the interest, which you have excited among your people in behalf of the Jerusalem mission.\* If the friends of this mission, are sometimes ready to be discouraged, I hope, they will read the history of other missions, and wait upon God with patient hope, and persevering prayer, till the blessing come. I do not regret, that I became a missionary—it is rather a matter of joy. Still there are difficulties in the way, which are never known till they are encountered.

I know that in missionary letters facts are expected, and I will therefore mention a few. We have distributed a few Testaments and Tracts. A Greek priest in Scio saw one, which we sold, and supposing that we distributed them gratuitously, sent for one. We sent it to him, but sent word also, that he must pay for it. He kept it two days, and then offered to pay half price for it. We were told at the time, that he was rich, and refused to pay full price, merely on account of his avarice. This induced us to refuse him the Testament without full compensation. We learnt afterwards, that he was poor, and that is much more important, than during

the two days while he kept the Testament, he began it, and read to the 23. Corinthians. This evinced such interest in the Word of God, that we immediately sent him word, that he should have the Testament on the terms he had offered.

There is in Scio, about two miles from the city, a hospital for lepers. We visited it, in order to supply the unhappy lepers with the means of instruction. It is supported by the community, and is resorted to by lepers from the continent, and the adjacent islands. The whole number of tenants, male and female, is 60. They occupy a small range of buildings, extending about 50 rods by the side of a rivulet. Before the buildings there is a neat walk, well paved, and over-arched with grape vines. The establishment is furnished with a church and two priests. Many of the lepers do not exhibit any striking marks of misery or disease, but others are the most pitiable objects you can well imagine. Twenty of them, we were told, were able to read. We left a Testament & 25 tracts, which were received with assurances that they would be attentively read and heard.

In such methods as these, we sow a little seed, while our main business is the study of language, with reference to future labors. I hope we may yet live many years in this land.

#### From the Christian Spectator.

##### REVIVAL IN NEW-HAVEN.

The year 1820 commenced without any indication of unusual interest on the subject of religion, except that several young men, members of the congregational churches, by mutual agreement, requested their Pastors to attend a Sabbath evening conference. The request was joyfully complied with, and hailed as the harbinger of greater good. This meeting was continued without interruption, in a place provided for the purpose, and capable of accommodating not less than 300 persons. The room was always crowded, and from the seriousness & solemnity which uniformly pervaded the assembly, a stranger, appearing suddenly among them, would have thought that a revival of religion had already begun. Yet not more than two or three instances of special religious impression are known to have existed for some time. Meetings for prayer were, as they had previously been, frequent and numerous—and characterized by fervency of spirit. The spring opened with these prospects—although no living breath from the four winds seemed to breathe upon the multitude of the slain.

In April several of the divinity students and charity scholars of Yale College, manifested a deep interest to effect the institution of a "biblical class." They were advised to proceed, and not at all discouraged by the general indifference which apparently prevailed to subjects of the kind, succeeded in procuring a large number of subscribers to the proposed establishment. A class, whose written constitution has since been published, was formed—consisting of youth of both the ordinary and the most respectable standing in the community. The usual exercises were the recitation of a portion of scripture, previously given out, and a lesson in "Perkins' Catechism,"—enforced by explanations, addresses and prayers from the attending ministers. These occasions were always highly interesting to those who attended them. They excited not so much emotion as a spirit of enquiry after religious truth—accompanied in some cases, with peculiar solicitude and solemnity. The scriptures were, in consequence, more frequently and diligently searched, and more highly valued as the only source of true wisdom. No method had ever been adopted by us for the instruction of the young, which produced so much attention to the word of God. These recitations became, from week to week, more frequent, and the interest manifested in the subjects presented, more deep and extended. This class, in consequence of the multiplicity of other religious meetings, has now been for some time discontinued—but a large proportion of its members, we trust, are sitting as learners at the feet of Jesus, and training up for the enjoyment of his heavenly presence.

Early in July, the watchmen of the night saw, or thought they saw, the dawn of day. There were certain appearances, or there was a certain aspect in the signs of the times, which, although not sufficiently distinct and definite to be characterized, failed not to excite attention and even to inspire hope. Nothing of this was communicated, but an appointment was announced publicly on the Sabbath, for those who were particularly desirous of being conversed with respecting their own salvation, to meet next day for the purpose. This notice was speedily noised abroad, and excited unusual interest and enquiry, as to the occasion of its being given. The meeting was accordingly looked for with anxiety, accompanied with many prayers. At the time specified, seventeen assembled—several of whom were professors of religion—recovered from their declension and awakened to new life and vigor in the cause. The others came as enquiring sinners—several of whom were under real conviction of sin; and the rest in a state of solicitude on the subject. When the result of this meeting became known, the effect it produced on Christians and on many of the unconverted, was immediate, sensible and important. It communicated an impulse like that of an electric stroke, to no small portion of the community. About the same time, a few of the brethren met for free conversation and the mutual confession of their faults. That week was one of fears and hopes, which had not been felt for a considerable number of years. There was evidently preparation making for an approaching change in the existing state of things.

The next week 30 attended the anxious meeting. It was now evident that God had begun to revive his work; there were perceivable, though as it were in miniature, all the characteristics of a genuine revival of religion. The tidings spread and produced still greater effect. Seventy assembled at the meeting for enquiry the subsequent week; the week following one hundred and twenty; the week after that one hundred and eighty; and for two or three of the succeeding weeks, from two hundred to two hundred & forty or fifty attended. These persons were not all under deep conviction, or that extreme distress of mind which usually precedes the submission of the sinner to God—but they were all more or less anxious as to what they must do to be saved—with the exception of those who had begun to hope in the mercy of God thro' Christ.

These meetings were usually opened with a short address, after which all knelt and united in a short prayer. The ministers present then proceeded to converse with every individual, in a low tone of voice, so as not to interrupt each other, or break the solemn stillness of the scene. The meeting was then closed with suitable exhortation and a prayer. It is impossible to convey to those who have not witnessed such an assembly, an adequate idea of its impressive solemnity. There was evidently much emotion, although no noise—there were many tears, although no outbreathing of the agony of the mind, save in the expressive look and the half-sighing sigh. To stand and attentively survey a multitude of immortal beings, convened for such a purpose—the salvation of the soul,—that for which the Lord of glory left heaven, and came down to earth,—was an almost overwhelming

sight. We have never beheld an assembly, the bare view of which was so affecting and solemn. The fascinations of sense, with all the glory of eternity seemed to fade away, and an approaching eternity alone to occupy the thoughts. The effect was increased by the fact, that meetings were usually held the same evening for prayer—with special reference to the additional effusions of the divine Spirit on this anxious assembly.—Meetings held from day to day, in private houses, consisting of from eight to fifteen or twenty persons, proved highly useful in awakening the attention, as well as in deepening the impression of religious truth on the mind. Both have been signally blessed of God, and made the birth-place of many souls. One week in September, from twenty-five to thirty, it was judged, were hopefully converted. The week following only a few less; and, on one occasion, eight or nine were, in the compass of an hour, to human view, brought out of darkness into light. Our ordinary conferences, which were frequent, and held in different places at the same time, were always crowded, and from that which was the most public and general, hundreds have been obliged to return home for the want of room.

The objects, in speaking on these occasions, was not to address the passions,—but to impress the simple truth on the conscience; to show sinners from the word of the living God, that they are guilty, condemned, lost, and must be miserable for ever without a change of heart, and that it is their duty immediately to submit to God, and become reconciled to him through the efficacy of atoning blood.

Some weeks after the revival had commenced, the Rev. Mr. Nettleton, providentially directed, came and spent a number of weeks, as an evangelist, among us. He was received with joy, and his labours were eminently blessed of the great Lord of the harvest. It is not important to the churches, that there be many men of this tried character to assist their weaker brethren, at such times? Several other ministers rendered seasonable and efficient aid.

The brethren of our two churches have also manifested a very becoming zeal and activity for the salvation of souls and the glory of God. They have come forward like men sensible of their duty and desirous to do it, and contributed much, very much, to relieve the labours and strengthen the hands of their pastors. Their conferences and prayer meetings, conducted altogether by themselves, have been important auxiliaries to the great work carried on by the divine Spirit. This revival has by no means, been confined to the denomination with which we are officially connected; but all the other denominations in the place have, more or less, experienced its benign and saving efficacy. Indeed, so great and extensive has been the effect produced, that the community at large wears the aspect of seriousness.

This work begun among the young, and was for some time almost exclusively confined to those between twelve and twenty years of age. But it now comprises many of maturer age, some quite advanced in years. There are those as young as nine or ten, who have, it is hoped, by regeneration, become children of God.

Very few instances are known of those who, having been particularly anxious, have relapsed into a state of stupidity.

There is, as has always been the case, a great variety in the former character and condition of those who appear to have been awakened, convicted and converted. Husbands and wives, in some instances, have been separated, in some they have both been taken, and together made to magnify the grace of God. The amiable, lovely, and accomplished youth, who once thought he wanted nothing new, has been distressed for sin, and made a subject of that holiness, without which no man shall see the Lord. The man proverbial for his honesty and morality,—whose life for three-score years had been uniformly exemplary, has been brought to feel that morality could not save him, and made a new creature in Christ Jesus. The profane swearer has been struck dumb by a sense of guilt, and his oaths and curses given place to prayer and praise to God and the Lamb. The scoffer has been taught to admire the grace he once despised, and the supercilious, sarcastic infidel prostrated at the foot of the cross, imploring mercy, as a ruined hell-deserving sinner. Where sin did abound, grace has much more abounded. We have made no calculation as to the exact number of this accession to the constantly accumulating hosts of the Lord.—About one hundred and eighty have been examined and propounded to the two congregational churches in the city; perhaps somewhat more than half of the whole number, who entertain a hope. From fifteen to twenty have recently been admitted into the church in Yale College.

The number that remains to be added to the foregoing list, must depend on the copiousness of the showers of divine grace, that shall in the mean time descend. And blessed be God that his compassions toward us fail not! blessed be his holy name that we may still speak, not merely of what is past, but of that which is progressing. This is the seventh month of the continuance of the work, and for aught that at present appears, it may be prolonged through as many successive years. Behold, the Lord's hand is not shortened that it cannot save; neither his ear heavy that it cannot hear. What he has done, if it do not serve as the pledge, may well encourage the hope, that he will do more. There is not indeed the same general excitement, nor the same degree of notoriety attached to the subject now, that there was during most of the month of September. But although the novelty of the thing is gone, its importance is still felt, and that with a deepening interest. Although the number of persons now awakened—and hopefully converted, from week to week and day to day, is not so large as it was at that period, fresh instances are still occurring, some of which are uncommonly illustrious displays of divine power and grace. The progress of the revival remains the great and general subject of enquiry and conversation. The attention to religious meetings is undiminished. There is no abatement of the animation, zeal and activity of professing Christians. And never among us was there such a spirit of prayer as at the present time.

SAMUEL MERWIN,  
NATH'L W. TAYLOR.

New-Haven, (Conn.) Jan. 26th, 1821.

From the New-Haven Intelligencer, Feb. 10.

The good work of the Lord is still continued in this place and in the neighbouring villages; and in the still small voice God is seen operating upon the hearts of many among us who were far from righteousness. On the last Sabbath one hundred made a profession of their faith in Christ, and united with the church under the pastoral care of the Rev. Mr. MERWIN. A few others were propounded, but were detained by ill health. This imposing scene was rendered still more solemn by the sudden death of one of their expected number, who was called by the providence of God to unite, as we have reason to believe, with the church triumphant, on the morning of the same day that her companions united with the church militant. Sixteen have been added to the church in Yale College; & there are pleasing indications that the Holy Spirit is not withdrawn from that seminary. In North-Killingworth, 107 were added to the Congregational church under the care of Rev. Mr. KRAZ. The whole number of hopeful subjects of the revival in that place is about 150.

The revival in Wethersfield has become quite extensive. There are already more than 100 hopeful subjects of renewing grace. In Newington, an adjoining Society, many are anxiously enquiring what they shall do to be saved; and a number are rejoicing in hope. In the city of

Hartford revival of much promise has recently commenced;—and also in Bristol the good work is going on. In Plymouth, rising of 70 have been hopefully converted to the Lord within a few weeks. We hear of Revivals also in Goshen, Cornwall and Warren. In Woodbridge, the work is continued. In North-Haven a number are anxiously enquiring;—and in several of our neighboring towns the prospect is animating.

We understand that the Rev. Dr. SPRAGUE's Church and Society in New-York, have experienced a great refreshing from the Lord for some months past.

A correspondent under date of Jan. 12th, states, that in Orange County, N. Y. they are blessed with one of the most powerful and extensive Revivals that has ever been known in that part of the country. In the town of Minerva, more than two hundred have been subjects of the work in the Presbyterian Church & Congregation under the pastoral care of Rev. Mr. GRIGER, and the work is still progressing. In Ridgeway also, a great work was going on.

Another correspondent writes from Auburn: There is now a most wonderful outpouring of the Holy Spirit in Brutus, a town adjacent. The work commenced about six weeks since, and has spread with great rapidity over the whole township. It is probable that it is as great & remarkable a manifestation of Divine Sovereignty as was ever witnessed in this part of the country.

Died, in New-Haven, on Sabbath morning, Feb. 4th, 1821, Miss SUSAN B. MARBLE, aged 14 years. This lovely flower did not live to bear much fruit, yet she lived long enough to be ripened for glory. She was by nature amiable and lovely in her disposition; but at this early age she was taught by grace to feel that she was a great sinner, and had fled to Christ for salvation. She was a happy subject of the revival which God has favored us, and stood propounded for admission to the Church of Christ. But on the same day in which she anticipated the privilege of uniting with more than 100 of her companions, in commemorating, for the first time, the dying love of her Saviour, she was suddenly called, as we have reason to believe, to the more exalted privilege of uniting with angels and the spirits of the just made perfect, in celebrating redeeming love in the kingdom of heaven.

What a solemn admonition to those she has left behind. Will not her spirit visit those little praying circles where she once took great delight? Does she not participate in that joy which angels feel when her companions are flocking to Christ? And Oh! how loudly does she call to those who are still careless and secure. "Be ye also ready."

Revival of Religion in Lyme.—We learn that an extensive revival of religion has lately prevailed at Lyme, in this State; and that about sixty persons have become the subjects of the work. In Bath, we hear there has been a considerable revival.—Concord, N. H. Observer.

#### From the Cleveland (Ohio) Herald.

##### MISSIONARY CHURCH.

It must be deeply interesting to the friends of the Redeemer, to hear that a Missionary Church is about to arise on the Western Reserve. The Society have in prospect the establishment of civilization and Christianity among the Indians of the Pawnee nation, up the Missouri. It is to consist of two ordained ministers of the gospel, physicians, schoolmasters, farmers, mechanics, together with a brewer and baker, and is calculated to embrace about 20 families.

A very interesting and solemn meeting of the society, was held at Madison, Geauga county, on Tuesday, Sept. 19, 1820, and was opened with an excellent and appropriate sermon by the Rev. Luther Humphrey, of Burton, from Haggai, 2. 4. "Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest, and be strong all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of hosts." The Rev. Joseph Badger was appointed chairman of the meeting, and Dr. Nathan B. Johnson, clerk. The Constitution of the Society, which has been before the public, was then read, and several persons enlisted as members; after which they passed the following votes among others:

That a Prudential Committee be appointed to manage the secular concerns of this society until the next meeting, and that Rev. Jonathan Leslie, Roger Nettleton, Esq. and Dr. Nathan B. Johnson be of this committee.

That the Rev. Joseph Badger be the corresponding secretary of this society.

That the committee commission any member of this society to solicit donations for carrying on the proposed mission to the Indians, and also that a circular be drawn and printed under the patronage of the Presbytery.

That each member of this society make out a list of his real estate, with a description thereof, an estimate of the value thereof, and hand it in to the Prudential Committee.

That this meeting be adjourned, to meet in Hartford, Trumbull county, on the first Tuesday in December, at 1 o'clock P. M.

That the Rev. Randolph Stone be requested to preach on the occasion, and the Rev. Alvan Hyde to be his substitute.

With respectful confidence the Missionary Church ask the prayers, the instructions and the alms of the Christian and benevolent public. The temporal resources of the "household of faith," are equal to the work of evangelizing the world. With the trifling exertions which have been made to enlighten and reform mankind, the banner of the Son of God has been unfurled, and waves over the once undisturbed strong holds of Satan.

While the peaceful vision remains in the groves of Otaheite, and the "plant of renown" flourishes in the soil of Ceylon and Astracan, let not Christians prevent the voices of American pagans from mingling with those of the European, the Asiatic, and the African; nor let them consent "to mar the song of four worlds to the God of their salvation."

The Missionary Church propose to fit out a part of its members in the early opening of next spring. They thankfully receive, and faithfully appropriate any articles of clothing, cloth, yarn, books, medicine, implements of husbandry, or any thing which will tend to the promotion of the general object.

#### SANDWICH ISLAND MISSION.

As frequent inquiries are made, and some anxiety is manifested, concerning the mission which was sent from this country to the Sandwich Islands, in the autumn of 1819, it is proper to say, that the mere fact of our not having heard from the mission, is no indication that any thing disastrous has befallen it. When the missionaries sailed, we hoped, indeed, to have heard, within a year, that they had safely arrived, and commenced their preparatory labors. Yet this obviously depended upon the uncertain event of a vessel having left the islands, at a suitable time to bring the intelligence immediately, in case the brig with the missionaries on board should arrive, after a voyage of ordinary length. No vessel is known to have left the Sandwich Islands, later than sometime in February last; which was two or three months earlier, than we could expect the Thaddeus to reach those seas. There are several mercantile houses in the United States to which letters are sent, by every ship which leaves the islands, on her way to this country. Any such ship, having been there as late as May or June, and arriving in this country, or holding communication with any other ship, which shall arrive here, may be expected to furnish intelligence from our brethren, in whose safety and success, many hearts feel a deep interest. It is probable, therefore, that in

the future will be received from them long. But whether this shall be the case or not, there is no ground of apprehension, merely because we have heard nothing, as it is not possible we should have heard of any vessel which has yet arrived, & all other enterprises, which peculiarly relate to the promulgation of the Gospel, will not be gotten by him, who has commanded this Gospel to be preached to every creature. We issue precisely as their friends may have hoped; but the great work of converting the nations will go on; and it will at length reach that no sincere endeavor to make the nation of Christ known, to any portion of our race, will lose its reward. [Missionary Herald.]

#### AMERICAN EDUCATION SOCIETY.

For the Boston Recorder.

Extract of a letter from a respectable Minister New-Hampshire, to Rev. Professor Porter.

It gives me concern to find, that there is in such a diminution of the receipts of the American Education Society. This Society should be regarded as of prime importance in all our benevolent operations in the cause of Christ. We must have more laborers in the vineyard of the Lord, or the great work of evangelizing the world cannot be accomplished. Our Christian efforts at home are but feeble and partially secured for want of laborers; while untold millions of our race are perishing through neglect of the Saviour's command to preach the Gospel to every creature. And is it duly considered how much this neglect is chargeable to us, and to the members of our churches? The Lord bestows his grace on a multitude of young men, and gives them a heart to engage in his work. But many of them are dependent on the charity means of obtaining the requisite education. This charity be withheld; and these pious and promising young men be prevented from entering the field as well qualified laborers? How many plans of benevolence must of course remain unexecuted? How many of our waste places must remain as they are, or rather become a dreary desolation? How many of our feeble and destitute churches, must languish and become extinct; and how many immortal souls must perish? I am sensible that this subject ought to attract the attention of the good people of New-Hampshire. We are much indebted to the American Education Society, for educating our sons. According to the third Report in September, 1819, we had 17 beneficiaries on its list, and had contributed but little to its funds. Not more than between four and five hundred dollars. The number of beneficiaries belonging to this state has recently been increased by the funds of Union Academy being retained in the hands of the Executive of the late Mr. Kimball, the principal founder of that Institution. As the Trustees have not those funds at command, they have been obliged to suspend instruction in the academy, and to withhold charitable aid from pious young men, whom they were assisting in their education for the ministry, according to the provisions of their charter. I hope that by suitable means, a spirit of liberality will be increased among the people of this state; and that New-Hampshire will do her part, to educate a host of young men for the work of the Lord.

For the Boston Recorder.

#### GRAHAM SOCIETY—ANNUAL REPORT.

Assembled again, through the kindness of the Providence, at another annual meeting, the Board of Managers respectfully submit a statement of the proceedings of the past year, and a statement of the present situation of the Treasury. The following is the report of the Treasurer, from January 1820, to Jan. 1821. By cash from annual subscribers, \$145, 21 1/2. Donations in cash \$51; in clothing \$159, 21 1/2. Fund, \$150 00—Interest \$2 50 152 1/2.

Total, \$306 50

Contra, Assistance to young men in clothing, 277 50 To cash paid one beneficiary, 5 00 Loss on money, \$7 90—Order book, 2 50, 10 00 Fund, \$150—Articles on hand, \$63 60 213 00

Total, \$306 50

Valuable donations have been received, the past year, from the following societies and individuals.—From the Mite and Fragment Society, North Parish, Bridgewater—Blandford Auxiliary Society—Ladies in Holden, Mr.—Auxiliary Society of Braintree and Quincy—Samaritan Society—American Education Society—Auxiliary Society in Leominster—Ladies in Amherst, N. H.—Ladies in Dracut, Mass.—Ladies in Canterbury, N. H.—Donation in cash, from the Young Men's Auxiliary Society, in Phillips' Academy, Andover.

We have the satisfaction to state, that during the year, twenty-seven young men have been aided by your liberality, whose undoubted recommendations, and apparent devotion to the cause of truth, and flattering prospects of usefulness to the church, loudly demand the utmost we may hereafter be able to afford. To the continuance of such support, we are abundantly encouraged by the important and useful labors already performed by some of these individuals.

With regard to this branch of doing good, we know not where to look for new considerations to enforce the necessity of continued interest and laborious exertion. But it remains for us to recur to a picture most familiar to the mind, and yet holds forth sufficient motives to action; and on this to fasten our view till its fearful and rebuking aspect produce those efforts which we transform its dark imagery into the light and the brightness of the Gospel.

We are told that it requires the added number of 8,000 religious teachers to furnish the supply of 1,000 for the neglected multitude in the United States; and that it requires at least, 19,000, to afford the same proportion to the many millions in other parts of the world, who are enveloped in the deepest shades of ignorance and error.

And shall these evils, accumulating in weight and strength, united with the consideration of the pious young men who are waiting to be encouraged, or excluded from the sacred office, we ask, shall such facts appeal in vain to the rever and the gold, the labours and the prayers of a single friend of Jesus? May we all deeply consider this state of things, and may we tremble at the denunciation against "those who do not care for Zion."

When reflecting on the greatness of the evil, and on our insufficiency, and fancy that we do feel our feeble efforts will avail so little that we may quite as well remain inactive? Let us remember that a design of such vast magnitude, must, of necessity, embrace the labors of great multitudes, through many successive generations, and though separated from the many, yet assistance which we yield, may seem of trifling moment, yet as constituting a portion of the tribute whole, it assumes a high importance, and cannot be dispensed with.

In concluding, we would observe, that our pious and diligent seek to attain to that eagerness of heart which simply aims to glorify the Saviour and to facilitate the noble mission, which is to issue in the conquest of a world.

At a meeting of the Society, held at the meeting Jan. 30th, the society take the pleasure to render their thanks for the highly valuable and useful aid received from these several sources.



...ability beyond what lies in the  
...on the New-England States, to raise  
...failures every year, for educating  
...missionaries. Nay, possessed of the  
...and, they could raise five millions, and  
...and happy as their sons, are not  
...moment they can freely give for order  
...these luxuries of life that haste  
...the needless decoration of their bot  
...the persons—and if the love of Christ  
...souls, were as powerful and gener

has accepted the unanimous invitation of the first Congregational Church and Society in *Randolph*, to become their Pastor, and Wednesday the 28th inst. is appointed for his installation.

server, dated, Serampore, Oct. 9, 1820.

**SPANISH TREATY.**  
The ship *Rapid*, of this port, has arrived in the Delaware, from Bordeaux, after being about 9 days at sea. Don Manuel Barros, the messenger from Spain, bearer of the Ratified Treaty for the cession of the Floridas, who took passage in the *Rapid*, landed at Lewistown, and arrived at Wilmington on Friday. Thence he immediately proceeded, with the expectation of reaching Washington on Saturday evening. — *N. Y. Paper*

NEW-YORK, FEB. 7.  
ESQUIMAUX INDIANS

A Court of Common Council in London have addressed the King, requesting him to dismiss his present Ministers. The Court of Aldermen have presented an address of an opposite nature.

The Duke Decres died of the wounds he received from the explosion of powder under his bed.

Mrs. Beattie, an accomplished young widow of Liverpool, recovered £17,000 of a Mr. Pearson in September last, for a breach of promise of marriage.

The Pyramid called Cleopatra's needle is to be removed from Egypt to London.

of Owhyhee in the Pacific Ocean, where Capt. Cook lost his life, were on Wednesday brought

erited by law—Ordered, that the consideration of said petition be referred to a Probate Court to be holden at Dedham, on Wednesday the day after the first Tuesday of March next, at eleven o'clock, A. M. then and there to be heard and decided upon—and the said Administrator is hereby directed to give notice thereof to all persons interested by publishing an attested copy of this order in the *Recorder*, printed in Boston, three weeks successively, prior to said time; that they may then and there appear, and there shall be heard concerning the same.

EDWARD H. ROBBINS, Judge of Probate.  
Copy—Attest. SAMUEL HAYES, Register.



MISCELLANY.

A PASTOR'S DEATH-BED.

Communicated for the Recorder.  
Extract of a letter to Miss E. S. of Minot,  
from the Rev. J. W. S. of Philadelphia.

It is truly a privilege of no inconsiderable account to witness the closing scenes of those who have lived "as seeing Him who is invisible." Though the exercises of such, at that period, may differ in circumstances; yet, it is evident, that all are sustained by the same immutable Rock, & cheered by the same celestial prospects.

I have, in a variety of instances, observed the effects produced by the approach of death, and I have frequently, whilst conversing with departing spirits, felt that I stood on holy ground. Often have the ardent aspirations of heaven-bound pilgrims, indicated their proximity to their everlasting rest. You, my cousin, have seen something of this triumph of faith, in the last exercises of your venerable father. It was a peculiar favor which you enjoyed, to hear from the lips of one who had been so long honored in the service of Jesus, as a herald of truth, expressions of his deathless hope; to see his features brighten in prospect of the robe of glory, the palm of victory, the crown of righteousness, which were reserved for him; to behold his countenance shine in anticipation of his introduction to the immediate and sensible presence of the Divine Redeemer, whom he loved, and whose salvation it had been his happiness for half a century to proclaim.

It is profitable to hold communion with the sick. Indeed my heart is pained when I behold the wretched sinner recoiling from the opening grave with gloomy apprehensions—when I hear his cries of distress in prospect of an awful futurity, and see him unsupported by a single promise, ready to sink, helpless and hopeless, into the dark abyss! Such spectacles are calculated to rouse all the benevolence of the soul, and to call forth all its energies in directing the perishing victims of guilt to the blood of reconciliation, and supplicating for their deliverance from the impending wrath of the just God.

But it is pleasant to approach the sick bed of one who in health has, thro' grace, accumulated comforts for the season of trial. Shall I present to you, my cousin, a scene of this character. It is not unreal. I behold with mingled emotions, one with whom I am conscious of an affinity of sanctified affection. I sympathize with her in her affliction. But this affliction is a medium through which flow streams which afford to congenial minds a participation of sacred delight. Whilst her cheek is flushed by the fever's glow, from her animated eye emanates the joy of her soul. Her placid features intelligently indicate her mental tranquility. Her lips which in health were vocal with the praises of distinguishing grace, still, though feebly, express the fervent gratitude of a blood-bought sinner. The rising hope swells with its immortal energies her languishing bosom, and tells the sweet devotion of her heart—

"I am the Lord's and Jesus is my love."  
Brief indeed is our interchange of sentiments; but I perceive the delightful feelings which spring in her soul from the influence of that faith which is "the substance of things hoped for and the evidence of things not seen." Does a temporary cloud cast a shade over her soul? Is a doubt of personal sincerity permitted to depress the hallowed enjoyments, which result from celestial principles? Her aspirations ascend to him whom her soul loves. Jesus interposes for her comfort, and his smiles dispel her gathering fears: and in the ecstasy of humble confidence she sings—  
"Heaven is my home, & I must go—my wings."

But is the craft of the adversary exercised to destroy her peace? By suggesting the enormity of her sins, does he strive to pervert her hope? In answer to prayer the Spirit of Christ exhibits to her view the Mediator's justifying righteousness, & presents to her faith the blood that cleanseth from all sin; and exulting in the power and grace of her redeeming Saviour, on him she casts her cares—

"For he, her glory and defence,  
Shall on the tempter tread;  
Shall silence all her threatening guilt,  
And raise her drooping head."

Is this the chamber of affliction? "It is good to be here!" I regret indeed that sickness should partially deprive my sister of the privilege of social intercourse with those with whom she might enjoy a reciprocity of minds enriching communications. I am not indifferent to the inconvenience she must experience from bodily debility and the pains incident to disease. Nor am I insensible to the feelings occasioned by her deprivation of sanctuary advantages. But here the altar of devotion is consecrated by the Redeemer's presence. And here she may unite with the friends of Jesus, in offering the acceptable incense. And is not the chastisement of a kind parent salutary? Co not the trials by which he suffers his children to be exercised, work in them the peaceable fruits of righteousness? Is not a time of sickness a season of recollection. And does not a review of defective services, whilst it excites a disposition for more exemplary fidelity, occasion a "godly sorrow which worketh repentance unto salvation, not to be repented of?" Do not present trials detach the affections from the world, and raise them to heaven? Do they not revive in us a spirit of prayer; and are not the ardent breathings of the soul, accompanied with mingled tokens of contrition and gratitude? And what is the encouragement for penitent supplicants?—  
"They who sow in tears shall reap in joy."  
May I not then indulge my soul exulting anticipation of meeting the dear friend whom I love, when the toils of time shall

have ended, where sickness shall not be needed as a mean of accomplishing God's gracious purposes with regard to his chosen ones—where sorrows and sighing shall be no more—and where immortal health shall qualify us to unite with all the redeemed in celebrating the triumphs of the grace of Jehovah Jesus?—Yes—

"Soon we shall rest where bliss forever flows,  
And angels strike their harps with sweetest chords,  
To tune their Maker's praise,  
The praises of our God."

The frail tenement of the heaven-aspiring spirit is subject to the blasts of disease. But the immortal inhabitant cannot be fearfully affected by the shocks of mortality.

Let infidels exhaust their resources in their endeavors to illuminate the valley of death—still it is death! The meretricious light of their profane philosophy cannot penetrate beyond the grave. If the Sun of Righteousness shine not upon the soul, when disease blights the verdure of health, despair withers its root, and it will forever rot in perdition.

But I am trespassing on your patience, by extending this letter beyond what you may perhaps, deem reasonable limits. I will only detain you with the proof of my being very incompetent to comply with your request, respecting "a little poem" in memory of my very highly respected and much loved uncle, your father. I have made an attempt, but I so seldom write inverse, and have so little time for such a recreation, that I shall not be offended, should your judgment condemn this poor offspring of a fugitive mind.

THE PASTOR'S GRAVE.

Stanzas in memory of the Rev. JONATHAN SCOTT, late pastor of the Church in Minot, Me., who departed this life, Oct. 15th, 1819, aged 75, and in the 50th year of his ministry.

Fair are the flowers that ever bloom,  
To mark the silent, sacred place,  
Where death flings round a solemn gloom;  
Where sleeps the heir of heavenly grace;  
There fadeless memory 'twined with love,  
Mingle their sweets, a fragrance pure;  
And there congenial spirits prove  
That faith can last long bliss secure.

No baleful blasts from regions drear  
Howl o'er the faithful pastor's grave,  
Nor spectral fiends of hell appear,  
But sons of light their banners wave.  
Peaceful his dust in slumbers blest,  
Angels protect till time shall end,  
Then waken'd from its hallowed rest,  
With Christ to glory shall ascend.

No starless night his spirit knew;  
From earth released, it soar'd on high,  
Where pleasures flow forever new,  
Nor tear can fall, nor rise a sigh.  
Long was his day, and evening shed  
Upon his soul celestial dew,  
Hope upward with his spirit fled,  
Ere life's last ray from earth withdrew.

His embassy of matchless love,  
No more on earth required to tell,  
Immanuel's praise he sings above,  
Where saints in light with Jesus dwell.  
And still a saviour sweet remains  
To cheer the flock he heaven-ward led,  
Rich solace of their mental pains,  
The truths with which his flock he fed.

Not like the mist reflected light,  
A beautiful but a transient beam;  
Nor the illusion of the night,  
Th' illumined vapour's treacherous gleam;  
But doctrines pure, and seal'd divine,  
Themes that he loved—his hope, his heav'n—  
He taught, he lived, nor ceased to shine  
Their lustre in the shades of ev'n.

JESUS, forever still the same,  
The mighty God, the man of grief;  
Sweet to his soul was Jesus' name,  
'Twas here his sorrows found relief.  
Oft to Gethsemane he roved  
In holy thought where Jesus groaned;  
To linger near the cross he loved,  
Where Jesus for his sins atoned,  
Who heard his tongue's persuasive strain,  
With tearful self his absence mourn;  
For ne'er his voice will plead again  
With wand'ring sinners to return.  
Yet from his grave instruction hear,  
How eloquent his sacred dust;  
"Prepare with me ere long to appear,  
Before th' Eternal God, the Just!"

Dear was his last bequest of love,  
To those who twined about his heart;  
PEACE\* from his covenant God above,  
Till they should meet, no more to part;  
Meet where no more expiring breath  
Shall MEXIC\* ask, for Jesus' sake,  
But dwell with him, who, death of death,  
Shall all his saints to glory take.  
Rest sainted Pastor; sweet thy sleep,  
Thy toils and conflicts all are past;  
Ere toil now the harvest reap,  
Of joys which shall forever last.  
Long though affection's tears shall flow,  
They will not stain the flow'rs that bloom  
Thy humble, peaceful grave to show,  
But cherish still their sweet perfume.

\* See Extract from Mr. Greely's Sermon, two last paragraphs, in Recorder, Vol. 4, page 204.

DISSERTATIONS—No. VI.

For the Recorder.

Of what use are miracles in religion?  
Religion to entitle it to any regard must possess evidence of its divine authority. To furnish this evidence is the design of miracles.

The scriptures were written by men professedly authorized to deliver a system of divine instruction. In proof of their commission and authority they performed miracles. If, then, the working of miracles is the peculiar province of Jehovah, the commission and authority of these men are established.

The first inquiry, then, is, the bestowal of miraculous power exclusively the work of Jehovah.

A miracle is a suspension, or violation of the laws of nature. The laws of nature are the uniform mode of God's agency in the natural world. A power, therefore, which can work miracles is one, which can suspend or violate the laws of nature, that is, the operation of omnipotence. No finite being has power to perform miracles; for no finite being can counteract the operation of Omnipotence, of course God only can work miracles, for God only can govern his own operations. Miracles, then, require the agency of God, and are his peculiar work. The just conclusion is that the performance of miracles in attestation of any doctrine proves the divine commission of the messenger, and the importance and

truth of what he delivers. For a God, whose perfections guard his own character from stain, and whose benevolence secures his creatures from deception, cannot bear his immediate testimony to one, as a divine teacher, whom he has not commissioned, and who publishes his own inventions as the oracles of heaven; nor can we suppose, he would suspend or violate his uniform mode of operation in the natural world, to give support and authority to instructions false or useless. Miracles, then, alike secure us from imposition, and assure us of the importance, truth, and authority of revelation. The use of miracles in religion is, then, infallibly to preserve from imposition and error, and to produce the highest degree of confidence in all those instructions, which have their support.

Miracles are the pillars, on which the fabric of our religion stands. Remove these and this fabric would lose its fairest, finest column. Remove these and we could not know but some human hand mingled its artful subtleties with the dictates of heaven. Retain these and the same Almighty Being, which, to lay these corner stones of our religion, bade nature change her course, must ever be acknowledged the sole and sovereign agent in conceiving and completing the system of divine truth.

HIGHLY INTERESTING FACT.

[From the American Sentinel.]

Messrs Editors.—In my late researches for information, I have not met with any article which has so deeply interested my mind, as the following account of the behaviour of a person born blind, upon receiving his sight at twenty years of age, by the operation of an Oculist. I think you cannot afford a greater gratification or treat to your numerous readers, than by giving it a place in your useful Sentinel.

Your's respectfully,

LECTOR.

The operator, Dr. Grant, having observed the eyes of his patient, and convinced his relatives and friends, that it was highly probable he could remove the obstacle which prevented his sight; all his acquaintance, who had any curiosity to be present, when one of full age and understanding was to receive a new sense, assembled themselves on this occasion, but were desired to observe profound silence in case sight was restored, in order to let the patient make his own observations without the advantage of discovering his friends by their voices. Among many others, the mother, brethren, sisters, and a young lady, for whom he had formed a particular attachment, were present. The operation was performed with great skill, so that sight was instantly produced.

When the patient first received the dawn of light, there appeared such an ecstasy in his action, that he seemed ready to swoon away in the surprise of joy and wonder. The surgeon stood before him with his instruments in his hands. The patient observed him from head to foot, and then surveyed himself as carefully, and comparing the doctor to himself, he observed, both their hands were exactly alike, except the instruments, which he took for part of the doctor's hands. When he had continued in this amazement for several minutes, his mother could no longer bear the agitation of so many passions as thronged upon her, but fell upon his neck, crying out, "my son, my son!" The young gentleman knew her voice, and could say no more than, "Oh me! are you my dear mother?" & fainting! On his recovery, he heard the voice of his dear female friend, which had a surprising effect upon him. Having called her to him, he appeared to view her with admiration and delight, and then asked her what had been done to him? Whither, said he, am I carried? Is all this about me, the thing which I have heard so often of? IS THIS SEEING? Were you always thus happy, when you said you were glad to see each other? Where is Tom, who used to lead me? But, methinks, I could now go any where without him. He attempted to walk alone, but seemed terrified. When they saw his difficulty, they told him, that till he became better acquainted with his new being, he must let the servant still lead him. The boy being presented to him, he was asked what sort of a creature he took Tom to be before he had seen him? He answered, "he believed he was not so large as himself, but that he was the same sort of a creature."

The rumor of this sudden change made all the neighbors throng to see him. As he saw the crowd gathering, he asked his physician "how many there were in it to be seen?" His physician replied, that it would be very proper for him to return to his late condition, and suffer his eyes to be covered for a few days, until they should receive strength, for he might well remember that by degrees he had, by little and little, come to the strength he had at present, in his ability of walking, moving, &c. and that it was the same thing with his eyes, which, he said would lose the power of continuing to him that wonderful transport he was in, except he would be contented to lay aside the use of them, till they became strong enough to bear the light without so much feeling as he underwent at present. With much reluctance he was prevailed upon to have his eyes covered, in which condition they kept him in a dark room, till it was proper to let the organ receive its objects without further precaution. After several days, it was thought proper to unbind his head, and the young lady to whom he was attached was instructed to perform this kind office, in order to endear her still more to him, by so interesting a circumstance; and that she might moderate his ecstasies, by the persuasion of a voice, which had so much power over him as her's ever had. When she began to take the bandage from his eyes, she addressed him as follows:

"William, I am now taking the binding off in order to give you sight, but when I

consider what I am doing, I tremble with the apprehension, that though I have from my childhood loved you, dark as you were, and though you had conceived a strong attachment for me, yet you will find there is such a thing as beauty, which may ensnare you into a thousand passions of which you are now innocent, and take you from me forever. But before I put myself to that hazard, tell me in what manner that love you always professed to me, entered into your heart, for its usual admission is at the eyes."

The young gentleman answered, "dear Lydia, if, by seeing, I am to lose the soft pantings which I have always felt when I heard your voice; if I am no more to distinguish the step of her I love, when she approaches me, but to change that sweet and frequent pleasure for such an amazement as I experienced the little time I lately saw; or if I am to have any thing besides, which may take from me the sense I have of what appeared most pleasing to me at that time, (which apparition it seems was you) pull out these eyes before they lead me to be ungrateful to you, or undo myself. I wish for them, but to see you! pluck them from their sockets, if they are to make me forget you?"

Lydia was extremely satisfied and delighted with these assurances, and pleased herself with playing with his perplexities for a few moments, when she withdrew the bandage, and gave him light, to his inexpressible joy and satisfaction.

In all his conversation with her, he manifested but very faint ideas of any thing which had not been received at the ear.

For the Boston Recorder.

BYFIELD SEMINARY FOR YOUNG LADIES.

After an experiment of three seasons, the Principal of Byfield Seminary cannot but cherish a confidence in the real and comparative utility of his plan. Though he indulges the belief, that experience has suggested important improvements from year to year, yet he feels, that his plan is still imperfect, & hopes he shall be enabled to make some improvements every season, while he continues to teach. An important alteration, which, it is hoped, will be found an improvement, he has concluded to adopt the ensuing season. It is to have two classes instead of one. It is hoped, that each class will enjoy nearly all the peculiar advantages, that their predecessors have realized from the plan of a single class, together with some other advantages of great importance. The junior class will have time to attend more particularly and thoroughly to the branches they may pursue; while the senior class will be enabled to pursue their studies much farther.

For admission into the junior class, though the young ladies will not be formally examined, they will be expected, at entrance, to be able to read common prose with a good degree of readiness and correctness; to have made considerable proficiency in spelling; to have such a knowledge of Grammar, as to be able to parse easy sentences; to have a good general acquaintance with Modern Geography and with the fundamental rules of Arithmetic. No one will be admitted under twelve years old.

The principal studies of the junior class will be Reading, Defining, Spelling, Penmanship, Writing, Arithmetic, Ancient and Modern Geography, Grammar, Punctuation, Rhetoric, Composition, History and Theology.

The following are the principal books, which will be studied by the junior class: an English Dictionary, the Bible, New Thoughts, Daboll's Arithmetic, Murray's Grammar, Exercises and Key, Corrected Abridgement of Blair's Lectures, Worcester's Elements of Geography with his Maps, and Whelpley's Compend of History.

It is expected the senior class will consist partly of those, who have already been members of the Seminary. Others, who may join this class, will be considered as admitted to advanced standing. They will therefore be expected, at entrance, to have a considerable acquaintance with the principal studies of the junior season, above-mentioned. It will not, however, be considered essential for them to have studied the books above-mentioned. It is particularly desired, that they be well acquainted with Fractions and Proportion. The senior class will devote some attention to most of the junior studies. They will devote a few days to a rapid review of Worcester's Geography, Whelpley's Compend, and Blair's Abridgement. The other books to be studied by the senior class, are the following: Conversations on Natural Philosophy, Conversations on Chemistry, Outline of a Course of Lectures on Astronomy, Watts on the Improvement of the Mind, Goldsmith's Abridgement of the History of Greece—of Rome—and of England, Morse and Parish's History of New England, and Sabine's Ecclesiastical History.

The students of both classes are requested to bring also any of the following books that they may possess, or procure without purchasing: a Singing Book, Watts' Psalms and Hymns, Worcester's Select Hymns, Cowper's Poems, Pope's Essay on Man, Thompson's Seasons, Montgomery's Poems, Hedge's or Watts' Logic, Stewart's Elements of the Philosophy of the Human Mind, any works on Astronomy, and especially Worcester's Gazetteer.

Most of the lectures will be delivered to both classes. The Seminary will be open the ensuing season, during two quarters of twelve weeks each, separated by a vacation of a fortnight. The first quarter will commence on the first Wednesday day in May at 8 o'clock A. M. The introductory lecture will commence at 10.

Price of instruction, \$6 a quarter, to be paid in advance.  
Price of board, from \$2 to \$1.50 cents a week, washing not included.

Students can be accommodated with such books and articles of stationery as they may have occasion to purchase.  
As every branch is taught systematically, and as it is exceedingly desirable, that each student should be acquainted with the reasons of each system, it is earnestly requested, that, those who may attend the Seminary, may if possible, enter at the commencement of the season.

Byfield, Feb. 8, 1821. JOSEPH EMERSON.

Native City of St. Paul.

"The little I saw of Tarsus did not allow me to estimate its extent; the streets through which I passed were all built of wood, and badly; some well furnished bazars, and a large and handsome mosque in the vicinity of the Khan, make up the whole register of curiosities which I am able to relate of Tarsus. Upon several maps Tarsus is marked as a sea town: this is incorrect: the sea is above three miles distant from it. On our route home we started in a S. W. direction, and passed, after two hours and a half's march, Casal, a large village, half a mile distant from the sea shore, called the port of Tarsus, because vessels freighted for Tarsus usually come to an anchor in its neighborhood. From thence turning towards the west, we arrived at our ship at the end of two hours. The merchants of Tarsus trade principally with the Syrian coast and Cyprus. Imperial ships arrive there from time to time to load grain. The land trade is of very little consequence, as the caravans from Smyrna arrive very seldom. There is no land communi-

cation at all between Tarsus and Aleppo, which is at ten journeys (caravan travelling) distant from it. The road has been rendered unsafe, especially in latter times by the depredations of Kutubuk Ali, a savage rebel, who has established himself in the mountains to the north of Aleppo and Tarsus. Tarsus is governed by an Aga, who has reason to believe is almost independent. The French have an agent there, who is a rich Greek merchant."—Burchard's Trav. in Nubia.

Money Making.

"The following is a curious method, which the Governors of Nubia have devised, of extorting money from their subjects. When any wealthy individual has a daughter of a suitable age, they demand her in marriage; the father seldom dares to refuse; and sometimes feels flattered by the honour; but he is soon ruined by his powerful son-in-law, who extorts from him every article of his property, under the name of presents to his own daughter. All the governors are thus married to females in almost every considerable village; Hosseyv Kachef has above forty sons, whom twenty are married in the same manner."

The Fighting Prelate.

"KING RICHARD I. in one of his battles with the French, took Philip de Beaumont, Bishop of Beauvais, prisoner. The Pope interdicted for his liberty in a letter, wherein he styled the fighting Prelate his 'dearly beloved son.' The King, by way of answer, sent the Bishop's suit of armor, bed with blood and covered with dust, and asked, whether he knew his son's armor or no? The Pope was ashamed at the sight, and left the Bishop at Richard's mercy."

REFLECTIONS.—What an odious spectacle a blood stained minister of the Christian religion, a sanguinary teacher of the gospel of mercy, "fighting" disciple of the Prince of Peace! What palpable solecisms! No wonder that the Pope was ashamed of his "beloved son." Who was shocked at the thought of a "fighting Prelate" Who does not perceive that fighting is a business which should be discontinued by ministers of the gospel, both in preaching and practice.—[Friend of Peace.

Literary.

A work has been published at Paris, entitled "Memoirs, Historical and Geographical, relative to Armenia," accompanied with an Atlas, text of the history of the Orpelin Princes, written about the end of the 13th century. And other researches, the work maintains that the properly so called, was well known to the ancients, and that the country and government were distinct from those of later times. It appears that there is no Armenian work which contained higher than the fifth century of the Christian era. The Armenians have printing cities in several cities of Asia, and some in Europe there is one at Madras, but their chief establishment of this kind is at Edchinian, where the head of their church resides.—[Christian Observer.

Russia.—The University of Moscow is rebo on a better plan, and in a style of greater magnificence than before the conflagration. The Emperor, besides his other bounties, has contributed the sum of 400,000 roubles for the erection of a hospital close to the University, for the purpose of a medical school, in which there are present, at his charge, 200 students, but those intended for the Academy of Chirurgie. The new cabinet of natural history is also progressively augmenting.

A society for the amelioration of prisoners has been established at St. Petersburg, of which Prince Gallitzin is president.

Sale of Real Estate.

ON Tuesday, the 6th day of March next, will be sold at Public Auction, at the late residence of Jesse Bates of Weymouth, a valuable Grist Mill, situated on that stream of water, running from Whitman's Pond to Weymouth back river, with exclusive privileges, being part of the estate of the said Jesse Bates, deceased. To be sold in part by order of Court, for payment of debts and incidental expenses. The whole will be sold by mutual consent of the heirs.

Conditions made known at the time of sale. Weymouth, BENJAMIN BATES, Administrator. Jan. 31, 1821. EZEKIEL POOL, Notary.

CHEAPER THAN TRACTS.

DAVID HALE, has a few single numbers of the Christian Observer, which he offers for sale, at the very reduced price of one penny per page, the price of the New-England Tracts, though the page contains nearly four times the quantity of matter as that of the Tracts. A rich variety of Religious and Miscellaneous pieces, these numbers contain many elegant interesting Reviews, and many valuable pieces of Biography. Each number consists of seventy pages, and is offered at the low price of an Almanac. For sale at No. 9, Winter street, and at the Recorder-Office.

Rare Chance—Great Bargains. SAMUEL BEAL, has just received and for sale, at his Furniture Warehouse, on pond-street,—150 Bureaus, 20 of which are commonly handsome, and 20 per cent below lowest market prices in any place, whatever Boston.

Also,—2700 Chairs, which are offered wholesale and retail, on far better terms than have ever been sold before.

Likewise,—4500 lbs. Live Geese, half dressed, and common Feather, worthy the attention of those who are in want of the articles, at reduced prices.

Moreover,—the greatest variety of all kinds of Furniture, constantly on hand, and for sale at usual.

COTTON BED QUILTS.

Much Cheaper and Better than Blankets. BUNSTEAD & SON, No. 68 Cornhill, have a number of these Bed Quilts, of all parts of the World, and at the lowest price. Also—Cotton Wadding for Quilts. D. B.

MUSIC TUITION.

M. R. S. P. TAYLOR, from New-York, Professor and Teacher of Music, and Organist of the "West Church," respectfully tend Professional Services to the Ladies and Gentlemen of Boston, in teaching the Piano Forte and Singing. Apply to the Piano Forte at the Franklin Music Warehouse, No. 6, Cornhill; or at his house in Clark-street, where he will give instructions to those Pupils, who have the use of his Piano-forte.

NEW-ENGLAND MUSEUM.

THIS splendid establishment, filling up the spacious halls and apartments, has the recent large additions, become unequalled by superior to any thing of the kind in America. The immense collections of Natural History, Minerals, and Miscellaneous Curiosities, from all parts of the World, and never before for the inspection of visitors, will ever afford the most rational and sublime gratification. The most elegant and interesting Public Collection of Figures, Portraits of distinguished Persons, of the most interesting and beautiful objects of nature, Comoramas, Pantomime, Mechanical Amusement. Open every day, except on Sundays, and public day, and will give instruction to those Pupils, who have the use of his Piano-forte. Admission free. Various other instruments. Address, No. 76 Court-street, Boston. Whole only 25 cents.